AN EXPOSITION

VPON THE 13 & 14 & 15 & 16 Chapters

of the

HOLIE REVELATION

WHEREBY

The dovvnfall of Bishops and other actions vvere foretold:

To begin mainly from A. D. 1637.

BY

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Printed in the years 1642.

THE DEDICATION.

TO the High and Mighty Lords, the Lords that attend upon the Stone cut out of the Montain without hands; upon the Ancient of dayes, and Son of Man, Dan. 7. and upon him who sitteth upon the white horse, whose name is called the Word of God, Rev. 19. Grace and peace from God the Father through Iesus Christ, the true God, 1 Ioh. 5. 20. 1 Ioh. 1. 1. that one Iehova Elohim or Dii, 1 Ioh. 5. v. 7. Mat. 28. 19.

PRÆFATIO.

NE ingratus videar, & your extraordinary foretold destinie in this ensuing part of the Holy Revelation, may seem sufficient to appropriate this Dedication to you, who may here see the Word of God, to have the Heavens and the frame of Nature to bee a vassall unto it. This may bee discerned by the Trigons, and more clearly by the yeres of Nabonasar, beginning with the first yeare Ezechiel, the twentie and sixt day of Februarie, the fourth day of the weeke, as Heathens speake, in the very Period of Noone, 748. yeares of Nabonasor, & 747. yeeres of other account, before the Computation of the L. for the 227. of Nabonasar rightly aboundeth. And most demonstrativelie the servile bondage of the Heavens to Holy Scripture is proved by the creation of new Stars, as in Cassiopeia, and at the birth of the L. & in Ophiuchus, A D. 1604. Which last creation turned the quite contrarie course of the Heavens to fulfill the Propheties of Scripture, for the great good of you in 800 yeeres to come. About which time a good Trigon by a good Creation, or otherwise is to runne forward 200. yeeres, or rather to the Worlds end. For so say Dan. 2. & 7. This present part of the Revelation after hundreds, yea thousands of yeeres, wee see and feele, to bee fullfilled in our owne dayes. No humain learning or bookes are able to fortel the like, yea they bee very dung & dart in regard of the skil from Scripture, in dispite of all Atheists, against whome fortune I omit now other Arguments

and ſay: See demonſtration latelie performed at the Haagh, within the ſixt Phial of the Sacred Revelation, from A. D. 1627. was cæteris conſideratis the foretold yeere A. D. 1631. for the taking in of Prage, yea it was ſayed the newes thereof might bee comming, when it came before the next morning to the Haagh. All praiſe bee to God alone, Soli Sapienti & Omnipotenti & Bono.

See that foretold yeere 1634. had the Eclypſe of March 4. deſcribed in Lucan, moſt extremly bad for the Meridian of London and of Great Britani, which yet muſt of neceſſitie alter, that Scripture might bee fulfilled in the ſeventh Phial, Rev. 16. v. 17. Read the booke imprinted in the yeere 1635. foretelling the downfall of Biſhops, mainlie to begin from A. D. 1637. to fulfil thir Chronologie of the Scripture and of the Revelation 140. 61. 393 666. 395. 61. 140. 1000. The foretelling of the deeds from A. D. 1637. is onlie from Scripture, whence ſee the Prelates and Pope falling downe, and other vaſt alterations, as the firing of Rome, which I ſuppoſe this Pope Vrbanus the 8. doth alſo know. See imprinted in A. D. 1629. an Epitome upon the Revelation for Actions to bee from A. D 1637. And ſee the Predictions imprinted in A. D. 1626. Yea all the Comets from A. D. 1517. were for the good of Reformed Religion, to fulfill the Propheſies of Scripture. Therefore Atheiſts and Papiſts erre through ignorance of Scripture, Yea I affirm that greateſt Reformation ſhall have greateſt proſperitie. For want, wherof Papiſts and Lutherans bee thus plagued, yea the

Swede

Swedes should prosper better, if that they put downe Bishops. And this was the reason why at the Haag, the King of the Swedes before hee was killed, was called but a Whirlewind, for the most Reformed are to continue conquest untill a most prosperous peace.

But these interpretations of Holie Scriptures foretelling the yeares of future actions, have been abundantlie to bee had imprint for many yeeres passed: God every way prosper you and yours.

At your service,

in any dutie,

DANIEL WIDOWES

Revelation. 13.

1 *And I saw from the sea a beast ascending, having seven heads, and ten hornes, and upon his hornes ten diadems, and upon his head a name of blasphemie.*

THe united Roman Empire seemeth to be described from Chap. 6. 1. and the divided Empire from Chap. 12. It was divided into the East from ver. 1. to the end of ver 10 The Prophet seeth from Constantinople almost compassed about by the sea, the eastern Empire, about 395. of the L. to ascend by the death of Theodosius the great, and by the succession of Arcadius, out of that citie, which in the Empire of Constantine the great, began to be the seat of the Roman Empire, who builded Rome upon seven hils, and ruled over ten kingdomes, which were to have ten setled crownes, and upon Rome was a name of blasphemy. Then Archbishop Syricius made Monks to be unsetled ministers, whence a multitude of abominations afterwards proceeded, Rome was under Constantinople untill A.D. 800.

2 *And the beast which I saw was like to a Pardal, and his feet as of a Beare, and his mouth as the mouth of a Lyon, and the Dragon gave to him his power, and his throne, and great authority.*

This Empire with variety of good and bad ſucceſſe, is compared to the Pardal, Panther, or Varia. Plini. 8. 17.

2 Syria, Egypt, Aſia the leſſe, and Grecia under the Turke for cruelty ſeeme to be the foure feet of a beare. For Africa in the time of the Turks ſerveth to divers Lords. 3. As this Empire ſeemeth to end in the feet of the Beate, ſo it began with the mouth of a Lyon, whilſt it held the five whole kingdomes of the eaſt. To Conſtantinople were given by the Roman Empire, firſt the army and power of warre. 2. The ſeat of the Empire. 3, Great authority over five kingdomes of the East.

3. *And I ſaw one of his heads as killed to death, and the wound of his death was healed, and all the earth wondred at the beaſt.*

The ſeven heads were Kings, Conſuls, Dictators, Decemviri, Tribunes, Ceſars, which laſt were ſlaine by the Turke, who cured the wound of death by reigning in Conſtantinople, in ſuch ſort that all the earth wondred at the Turk.

4. *And they worſhipped the Dragon, who gave power to the beaſt, and they worshipped the beaſt, ſaying Who is like to the beaſt? who is able to warre with him.*

And they worſhipped hereticall power which gave authority to Conſtantinople, ſaying, Who is like to the Conſtantinopolitan Emperors? who can warre with them? This Dragon is a great hereticke, as the Arian Emperors. Apoc. 12. Mahomet, and Pope. The beaſt is the Emperor.

5. *And there was given to him a mouth ſpeaking great things, and blaſphemies, & there was given to him authority to work forty and two months*

Blaſphemies come firſt from the hereticall Emperors.

2 From the Pope who was under Conſtantinople untill A.D. 800.

3. From the Turke. From A D. 395. be 1260 yeeres untill A. D. 1555.

6 *And he opened his mouth to blaſpheme againſt God, to blaſpheme his name, and his tabernacle*

nacle, and those that dwell in heaven,

Blaphemies of Heretikes, of Popes, and of Mahomet be defended by the Constantinopolitan Emperors, against the being of God, against true religion, against the Church of God, and against those who dwell in Christian countries.

7 *And it was given him to make war with the Saints, and to overcome them: and there was given to him authority over every tribe, and tongue, and nation*

It was permitted to the Eastern Empire to make warre against true professors, and to overcome them, and he had power over every shire and tongue, and region in Syria, Egypt, Asia the lesse, and Grecia.

8 *And they shall worship him all that dwell upon the earth, whose names are not written in the booke of life of the lambe, killed from the foundation of the world.*

And all the inhabitants of the Easterne Empire shall worship their imperiall superstitions, unles those of the reformed religion

1 A book of life is, but not to be read with mortal eyes.

2 God is unchangeable in decree of each smallest motion from eternitie.

3 God sweareth most truely that he desireth not the death of a sinner.

4 God is all good and all trueth.

5 The naturall understanding of man is ignorance and enmitie to God: therefore that which seemeth a contradiction to my finite ignorance, is altogether cleare to the infinite God, whereupon I deny mine owne understanding, and beleeve both parts of this appearing contradiction. I wish that yong Divines and others, may not with seeming to understand, that which mortall man can not understand, by pride fall into the condemnation of the devil. 1 Tim 3.6. Why should pulpirs be pestered with proud ignorance?

10 *If any one hath eares let him heare.*

The knowledge of this booke of the Revelation apperteineth to all, and therefore let curious, yea and proud wits

ſearch where it is lawfull, and not where it is unlawfull to ſearch.

12 *If any one gathereth captivity, he goeth into captivity: if any one kill with the ſword, it is meet that he be killed with the ſword. Here is the patience and beleefe of the Holy.*

The Mahometan doctrine commandeth and practiſeth the propagation thereof by captivity, and by the ſword, and even thus it is to be deſtroyed. In the mean ſpace the holy are to be patient and to beleeve. Daniel. 7.8. Syria, Egypt, and Africa are not to be held by conqueſt from the Mahometans, untill their period be run out.

The Alcaron is a ſuperſtition framed to help and to encourage ſouldiers to conqueſt v.11 Mahometan regions are to be conquered. ver 20.21.24.25 after their proſperity, the Holy ſhal overcome them, & plant the reformed religion amongſt them, and amongſt the ſuperſtitious, even in America. Daniel and the holy booke of the Revelation foretell the proſperity of reformed religion for a thouſand yeeres, or rather to the end of the world. For God ſhall fight and deliver them againſt Tartarians, Arabians, Aphricans, and ſome of the Eaſt. This preſent Trigon beginning an. do. 1603 by the creation of the new ſtar in Ophiuchus ſaith the ſame, that Daniel and John in this Revelation ſpeak. And here I call to witnes all skilfull Aſtrologers of what religion or nation ſoever. Alſo now return Lords, States of the Trigon of the Creation, and the Panionia, and the Communia Concilia Britannorum, as Herodotus, Cæſar and Tacitus call them, which ſeeme to come from the firſt plantation of nations.

11 *And I ſaw another beaſt aſcending from the earth, having two hornes like to the Lamb, and he ſpake as the Dragon.*

The ſecond Empire that began from 396. of the L. was that of the weſt under Honorius. Whoſe Empire of Italy, of the regions about Britaine, of Spaine and France, was rent into five territories, by the two new hornes of Germanie and Hungarie. which come from countries not having their States in ſea townes for their kingdomes, but in in land townes: both which kingdomes be united at

length

length in the Weſterne Empire, and profits Chriſtian religion: but ſo that the ſame ptoceeded to be more and more polluted with heatheniſh and popiſh innovations. For the Dragon appeareth to be hereticall Potentates of what ſuperſtition ſoever, within the limit of the old Roman Empire Rev 12.

12 *And he doth all the authority of the firſt beaſt before him, and he maketh the earth, and the inhabitants in it, that they worſhip the firſt beaſt, whoſe wound of his death was cured.*

The Weſterne Empire, from whom came the conquerours of theſe five hornes, cauſeth all the authority of Rome, to be in the ſeven kingdomes thereof, and maketh theſe ſeven to worſhip Rome, which had been wounded to death, by thoſe who came from Hungary and Germany.

13 *And he maketh great ſignes, ſo that hee maketh fire to deſcend from heaven upon the earth before men.*

Theſe two Potentates of Germany and Hungarie, and five conquerors who cam from them do great acts of conqueſt, ſo that the burning mountaines of Regall uſurpation. Apo. 8. 8 10. as Niger, and the ſtars of Legall election, and ſucceſſion, as Baſſianus, fall from their thrones in the Chriſtian world of the old Empire, in the preſence of their ſubiects: yea, then alſo Purgatories, and other fictions of nery miracles, were firſt publickly under them received into the opinions of men.

14 *And he deceiveth thoſe who dwell upon the earth, through the ſignes which were given to him to doe before the beaſt, ſaying to thoſe who live upon the earth, to make an image of the beaſt, which hath the wound of the ſword, and liveth.*

The Weſterne Empire deceiveth thoſe who dwell in their ſeven kingdomes, through the ſignes of religion, and conqueſts, which were committed unto it to doe, in the light of Rome, and it perſwadeth the inhabitants of ten kingdomes, to make an image of the beaſt, that had the wound of the ſword, and yet liveth. The beaſt is the Emperor and his officers to the hang-man. The image of the

the Beaſt is the Pope, L. Biſhops and their heards to the Paratour.

15 *And it was given to him to give a ſpirit to the image of the beaſt, that alſo the image of the beaſt might ſpeake, and might make that whoſoever worſhipped not the image of the beaſt ſhould be killed.*

The image of the beaſt ſpeaketh by the Courts of the high Inquiſition, and of the Commiſaries, and by Canons, and this image prevailed to have it enacted, that they ſhould bee put to death who would not yeeld to their Idolatrie.

16 *And it maketh all, ſmall and great, and rich and poore, free men and ſervants, that it may give unto them a marke upon the right hand of them, or upon their foreheads.*

This image maketh all who be of ſixe kinds to receive if be but one onely marke, by ſome action, or by ſome profeſsion of ſuperſtition.

17 *And that not any one might buy, or ſell unleſſe he who hath the marke, or the name of the beaſt, or the number of his name.*

None may trade, or maintaine himſelfe in any lawfull calling amongſt them, unleſſe he will do ſome ſuperſtitious action. 2 or practiſe to doe ſome ſuperſtition.

3. Or be accounted and named ſuperſtitious, although that otherwiſe they be of the reformed religion. 4 Or to be accounted of the number of thoſe who will be named ſuperſtitious. The Apoſtles were named crucifiers of the Lord: but they did lie hid in the number of thoſe who had the name to crucifie, when they ſhould like the good theefe have proclaimed the innocency of the Lord. Men muſt not hide their knowledge and talents, although thae they will not be called ſuperſtitious, Opponents of the papacy by Separation, were ſilent generally for theſe 666 yeeres.

18 *Here is wiſedome, he that hath a mind, let him account the number of the beaſt, for it is the*

number

number of a man, and the number of him is 666.

It is wiſedome given from God alone to find out the ſecrets of this booke, he to whom God alone giveth this perticular underſtanding, let him account how long this Weſterne beaſt ſhall have the nnmber of a man. Dan. 7.4. The Caldean Monarchie, a lyon with Eagles wings looſing power to ſubdue, was taken away from governing the earth, and ſtood ſtill like a miſerable man: For Anuth whence the name of man is there, ſignifieth miſery, ſorrow, affliction, and weaknes. Pſal 9.19. Gen 3.17.18.19. and 2.17. and 5.3. Thirdly, this is the likeneſſe and ſtruage of Adam, Plinie. 2.7 ſaith, homine nihil miſerius, nihil ſuperbius. As the Caldean Empire in Babylon, ſoe the Roman in Rome became moſt miſerable and under ſubiection for 666 yeeres, from the death of Theodoſius the great, by his finall diviſion of the Empire. A Do. 395. From Honorius the Weſterne Empire began to be rent into five kingdomes. After whom Valentinian, and other governours of Rome ſtill miſerably vaniſhed, and the Roman race periſhed with Auguſtulus. A D. 475 Thence they were vexed by Odoacer for 14 yeers, by the Goths for 60 yeeres, yea by Narſes who brought firſt in the Longobards, and from whom were at Ravenna the vicious Exarchi, for 175. Theſe were deſtroyed by the Longobards, the Longobards by the French, whoſe king Pipin began A D 731 and their Emperor Charles the great united the two homes Germany and Hungary, about 801 of he Lord. His poſterity by civill ware made the Weſt to he moſt miſerable untill 911, of the Lo. Then Conradus was elected, and delivered a moſt wretched Empire to Henricus Auceps, and hee to three ſucceeding Othoes. Otho the third eſtabliſhed Electors about 1001 of the L. Thence Henricus the holy was, who is ſaid to leave it to Conradus Salicus, he to his ſonne Henricus the 3. Niger. he to his ſonne Henricus the 4. ſenior, a child of ſeven yeeres old, under whom Rome, after that ſundry times it had been taken and ſpoiled, began about A D. 1061. Alexander the ſecond being Pope to ſubdue the Emperor, and to poſſeſſe both the ſwords, On the South ſide in the mean ſpace, the Grecians then the Saracens, after the Normans, increaſed the miſeries of Italie and Rome, And to theſe the ſeditions of Rome raiſed about their Popes, who being

being unable to be conquerors of Italie, yet under hypocrisie made themselves to be arbitrators thereof, betwixt the strangers who vvarred therin, by the inducement of the Prelates, as Machiavel hath observed, who also rightly relateth, that untill 6061 the people of Rome ordinarily elected their Popes: for the election of the people with their ordination, is the true forme and being of a minister. And therefore when this was taken away from the people presently there upon it is found in this holy Revelation, that Separation from Rome ensued, which is described in the next ensuing Chapter.

In this period it is found that baptizing by dipping into the water was, yea the Canons of Gratian command it still. Rom. 6. 4. Thus βαπίτζω signifieth, Thus John baptized See Cyprian.

Rev. Chap. 14.

Verse. 1. And I saw and behold a lamb stood upon mount Sion, and with him one hundred forty foure thousand having the Name of his father written upon their fore-heads.

The yeeres 395 added to 666 make 1061, to which adde 395. and there be 1456. when Printing came into Italy, for 144000 dayes make up 395 yeeres Thus the persons seeme to be put for the time by a Trope, These lambs with the Lord Christ, in true Churches, be ready to be slaine for the trueth. The summe of their doctrine seemeth to be expressed by Lyra on Jeremiah. 41. saying, that Mr. wiclive did hold, nullo modo dicendum, quod in scriptura non fit mentio, nothing most be in religion, which is not in Scripture.

2 *And I heard from heaven as the voice of many waters, and as the voice of a great thunder, and I heard the voice of harpers harping upon their harps.*

A voice is heard in Christian common wealths, First, privately beating upon the earth. 2. Mounting aloft to be heard of all. 3 It is distinctly heard making musicke, such

ſuch as vvas in the Temple of God, that is amongſt, Firſt the poore. 2. the potentates: 3. In the Congregations of God.

3 *And they ſing as it were a new ſong, before the throne, and before the foure living creatures, and the Elders, and none was able to learn the ſong except the one hundred forty foure thouſand, who were bought from the earth.*

They ſing as it vvere a religion in the Churches of God, vvhich vvas in the foure Empires, and vvas uſed by the 24 Prieſts and ſingers. 1 Chron. 24. and 25. None could ſing thus: but thoſe vvho vvere bought by the blood of the Lord, for whom they were ready to ſhed their blood.

4 *Theſe are they who are not defiled with women, for they be virgins, theſe are they that follow the Lambe whereſoever he goeth, theſe were bought from men, the firſt fruits to God, and to the Lambe.*

Theſe onely avoid ſpirituall fornication, keeping only to that vvhich is in Scripture. Theſe follow the Lord thorovv all perſecutions. Theſe confeſſors followv not the cuſtomes of men, and be the firſt fruits of the Goſpel renewed from the yeere of the Lord. 1601.

5 *And in the mouth of them was found no deceit, for they be ſpotleſſe before the throne of God.*

Theſe profeſſe the truth of the Goſpell before men, and live vvithout blame before God. Berengarius, Arnulphus, Fluentius, and ſuch like were before the Waldenſians, who began about 1161 of the Lord, of whom vvere very many thouſands. In England Piers Plowman, Chaucer, and Wiclif vvere vvriters. Concerning theſe vvrit Frier Cæſarius and others.

6 *And I ſaw another Angel flying in the midſt of heaven, having an everlaſting Goſpell, to declare good tiding unto thoſe that dwell upon the earth, to every nation, and tribe, tongue, and people*

Peucer ſaith that printing vvas found forth A D 1440. at Mentz by John Guthenbergh a knight A D 1456. it being brought to greater perfection, came into Italie, the moſt conſpicuous place of Chriſtendome: that vvhich is im-

Imprinted ſpeedily flyeth all abroad. Everlaſting is this Goſpell, vvhoſe knovvledge and povver is ſtill increaſing, and never more to be extinguiſhed. Printing ſpeaketh the Goſpell to Jevves, and Gentiles, and to every tribe of the ſons of Noah Gen. 10. to every language, and people, vvhich be mixed of the three former ſorts of perſons.

7 *Saying with a great voice, Feare ye God, and give glory to him, becauſe that the power of his iudgement is come, and worſhip him, who made the heaven, and the earth, and the ſea, and the fountaines of waters.*

The ſumme of that religion which came by printing, vvas to feare, and to give glory to God. For henceforvvard God vvill vvith plagues roote out Idolaters: Yea God the creator of foure creatures, is to be adored, amongſt vvhich be vvaters in the ſea governed by the Moone: but in the bovvels of the earth beeing deſtitute of the rule of the Moone, they ſeeme naturally to mount tovvard their ovvne circumference, ſo high as they can, untill by eruptions of higher places of the earth, they procreat fountaines. Betvvixt A D. 1556. and 1517. be 61 yeeres, anſvvering to the 61 yeeres before the Lord. When by Pompeius the Romans firſt poſſeſſed Jeruſalem. A D. 1461, the Count Palatine overcame the Pope, George King of Bohemia, and ſome learned condemned parcels of popery, as Mantuan, Agrippa, Machiavill, yea, Savanalora vvas a Martyr. A D. 1499. Nevius foretelleth of our times, Bibliotheca Zutphanienſi. *Liber iſte eſt Ioannis Neve Canonici, & Scholaſtici Eccleſiæ Noviomagenſis, Nobile vincendi genus eſt patientia virtus, Vincit qui patitur, patiendo vincere quære, Eſt ſemper virtus patientia, maxima morum. Eſt via qua ſancti veniunt ad regna Polorum. Patientia. Nam vidua eſt videns quam non patientia firmat, de Ducatu Gelria, A 1508 Alluit Oceanus, fœcundat Moſa, Wahalis, Rhenus et Isola te Gelriæ dulce ſolum: Veniet Aquila cuius volatu debellabitur Leo, & veniet pullus Aquilæ, et nidificabit in domo Leonis, cujus fructus*

alimento

alimento carebit paterno, et illinc eligetur unus, cui honor regum exhibebitur: tandem conspirabunt principes Almaniæ, et Magnates Bohemiæ hunc opprimentur, & leopardus devocabit eos, et exurget post radix de radice Aquilæ, nomine Fredericus Orientalis, hic regnans regnabit, & imperans imperabit, & extendet ramos suos usque ad ultimos fines terræ, tempore ejus summus capietur Pontifex, & clerus delapidabitur, Hæc Navius. Hic Fredericus Aristocratiæ Princeps videtur dominantis Indis.

Pope Nicolaus the fift restored learning. Pius the second encreased it. Paul the second persecuted all learned men as heretickes.

8 *And another followed, saying, Babylon the city, the great one, it is fallen, it is fallen, because it hath made all nations to drinke of the wine of her fornications.*

A D. 1517. In November. Luther began to oppose the Pope vvith great zeale, proclaiming Rome to be Babylon, vvhich fell from that time mainely in spirituall and in temporall povver: because she made all nations to drinke of the vvine of entising traditions, vvhich cause the vvrath of God. Here vember 140 yeeres answeaing to an hundred and fortie yeeres of the Syrian Antiochies over Jerusalem. Divide 140 into tvvice seven tens. In the first ten yeeres the Emperors vvere Maximilian and Charles 5. The Popes vvere Leo, Hadrian and Clement. Here the Duke of Saxonie meriteth most honour for defending the reformers. Melanthon began A D. 1522. Zuinglius in A D. 1519. The Masse vvas forbidden at Wirtenburgh A D. 1521. Reformation began 1522. in Helvatia, and Livonia. 1523 in Tigurum, Augusta Argentatorum, Nuriberga. 1525 in Svvevia by Olavvs, in England Cardinall wolsey began to ruinare monasteries. and to maintaine that the Pope could not dispence vvith the incest of Henry the eight.

9 *And a third Angel followed them, saying, with*

with a great voice, If any one worship the beast, and his Image, and receive a marke upon his forehead or upon his hand,

(1) Printing. (2) Lutherans. (3) The Reformed of Pope popery. These reformed condemne any superstition received from any temporall State, or from the beastly Clergy by profession, or by action.

10 *He also shall drinke of the wrath of God, which is mingled to make strong, and unmingled to make weake in the pot of his anger, and shall be tormented with fire and brimstone before the holy Angels, and the Lambe.*

1 Inwardly is the most fierce wrath of God.

2 Outwardly is fiery brimstone.

3 The holy Angels, and the Lambe see this torture to be fulfilled.

11 *And the smoak of their torment ascendeth up for ever and ever, and they have no release day or night, that worship the beast, and his image, and if any receive the marke of his name.*

4 The signes of eternall iudgement ascend. 5, There is no hope of the smallest redresse, They tormented be.

1 They who receive any worship besides Scripture from any temporall State. 2 From the beastly Clergy.

3. They who being reformed indeed, yet would sometimes be thought to allow or to favour any superstition or worship which is not commanded in the word, Lev. 10. 1. Which is will-worship. Col. 2, 23. Which is beside Scripture. Gal. 1. 8. which is none of all the wil of God taught in Scripture. Act. 20 27, For beleeving ten persons in the Diety, Incubi, Succubi, the opinion of a thousand worlds, baptizing more then once, and such like abominations be besides Scripture, and therefore to be abhorred, you must not say they are contrary, or forbidden in the word, and therefore unlawfull, yet this is the maine argument of Lo. Bishops, Lutherans, Heretiques, From A D. 1527. Anabaptists began, Rome is taken. These reforme, Berne, Geneva, Basil, England, Piemont, Pomerland, and the Duke of Wirtenbergh. The name of Protestants began,

12 *Here is the ſuffering of the holy, here they that keepe the commandements of God, and the beleefe of Ieſus.*

Confeſſors be commended for keeping the word in generall, 2. For keeping each particular of it.

13 *And I heard a voice from heaven, ſaying to me, write thou, Bleſſed are the dead that die in the Lord perfectly, yea, ſaith the ſpirit, that they reſt from their troubles, but their works follow with them.*

Martyrs be commended by the perſecuted Churches within the Roman Empire, and this praiſe is to be written, ſhewing that they are bleſſed who die for the full perfection of the trueth. Luc. 14. 17. as of a building. The comforts of the ſpirit teſtifie that theſe reſt from their afflictions, yet ſuch they muſt be, whoſe vvorks muſt follow the Lord Chriſt with them. 1. from 1537. perſecution was made by ſixe articles in England, by a league of the Emperor, Pope, and Papiſts, by the Jeſuites, who vvere made an order. A D, 1540. by the conſpiracy of Trent: yet the Sweds and Danes more fully reforme. Miſnia, and the Marquiſate of Brandenburgh, and the Prince Palatine expell the Pope, but in ſome other places perſecution increaſeth.

14 *And I looked, and behold, a white cloud, and upon the cloud ſate one like to the Son of man, having upon his head a crowne of gold.* Iſa 19. 1.

Proſperity to the Churches wherein the Lord ruleth, and cutteth downe the wicked.

15 *And another Angel came forth of the temple, crying out with a great loud voice to him that ſitteth upon the cloud, ſend thy ſickle, and reap the harveſt, for thine houre is come to reap the harveſt, becauſe the harveſt of the earth is withered.*

The Iſrael of God commeth now from the now quiet and proſperous Churches, praying to the Lord Chriſt, who appeareth to be a proſperous protector of his, that he would put downe perſecuters: becauſe that they vvere extraordinarly

dinarily cruell. The Temple defended from the violence of the aire, the light of the vvord, the holy bread, and the incense of prayer: yea, more specially this prayer commeth from the place of the Ministerie.

16 *And he who sate upon the cloud, cast his sickle upon the earth, and the earth was reaped.*

The Lord cutteth dovvne persecutors in the North of Germany, by Mauritius a Saxon, and by Edvvard of England from 1557. The Popes vvere Iulius the third, Marcellus the second, and Paul the fourth.

17 *And another Angel came forth from the Temple which is in heaven, he also having a sharp sickle.*

As the Lord appeared in the first and hardest conquest for religion, so an Angel appeareth in the second and easier victories, vvho commeth from the Churches vvhich be in heaven, because of the rightest reformation, for the Lutherans, and English Bishops are not before laid to bee in heaven.

18 *And another Angel came forth from the Altar having power over the fire, and did speake with a great cry to him that had the sharp sickle, send thy sharp sickle, and cutting down gather the clusters of the vine-yard of the earth, because the grapes of the earth be ripe.*

The soules of the martyred be under the Altar, vvhence novv commeth the Israel of God, having power over fire, and svvord, vvho speaketh to the Angels, over the principal vineyards of Christendome, namely Spaine, and France that these countries, for their persecuting, may novv begin to be vexed by the vvarres of the Protestants.

19 *And the Angell cast his sickle upon the earth, and cut down, gathering the vines of the vineyards of the earth, and cast them into that winepresse of the wrath of God.*

From 1557 vvas Queene Elizabeth a deadly enemie to Spaine, and to the Spanish in France, Scotland reformed, vvith countries under Maximilian the Emperor.

Images be cast downe in the Low countries, Pius the 4 and 5. being Popes, Iohn Calvin being 56 yeeres deceaseth. A D 1564.

20 *And the winepresse was troden out of the City, and blood came out of the winepresse, unto the bridles of the horses, by the space of* 1600. *furlonges*

The low-country were out of the old Roman Empire, they lie low. Hence a most bloody war ariseth against Spain wherein blood swimeth in the waters, that their horses drinke. The degrees of the heavens, and measure by land shew, from about Calice to Amasius, or Ems to be two hundred Italian or English miles, that is 1600 furlongs. This war for the deserved greatnes and newnesse thereof, is deservedly in the sixth period of the Tens. From 1567 by Alba, comming into the Low countreys, the Belgick warre began. 1572. many cities revolt from Abla, and then the Masacre of Paris was. Augusti. 26.

Revel. Chap. 15.

Vers. 1. *And I saw another signe in heaven, great, and wonderfull, seven Angels having seven plagues that be the last, because in them is the wrath of God finished. Apo.* 12.1.3.

THis is the third signe which is seene in heaven, signifying the forme of the last execution of the wrath of God, before the thousand yeeres to come. Those that make signes and ceremonies in Religion be condemned. Apoc 19 20. and 16.14. and 13.13.14.

2 *And I saw as a sea of glasse mingled with fire: and those got victory from the beast, and from his image, and from his marke, and from the number of his name, standing upon a sea of glasse, having the harps of God. Ex.* 38,8.

The

The glaſſes of the women were the matter where-of the Sea was made. 1 Reg. 7. 23, 24. The red Sea was the place of the ſong of Moſes. The ſeas of the Jndies are to be poſſeſſed by the Reformed in this period. Apoc. 4. 6. This ſeemeth to have beene in the Temple, the place of the Muſitians, neere to the Altar, and to the Sea. Theſe Conquerors be. Firſt of all temporall power, who maintaine any thing beſide Scriptures 2 Of the Clergy, as they be called. 3. Of any thing in religion beſides Scripture. 4 Of thoſe who hide their knowledge, as did the Apoſtles, when the Lord was crucified, and ſo were in the number of ſuch as were crucifiers. The Conquerors ſtand by the Sea in the Temple. 1 Chron. 6. 1.

3 *And they did ſing the ſong of Moſes the ſervant of God, and the ſong of the Lamb: Great and wondefull are thy works, O Lord God Almighty, iuſt and true are thy wayes, thou king of the holy people* Exod. 15. 1.

An Ariſtocratie beginneth with the Belgic liberty, and with the doctrine of the Lamb. Apoc. 14. 3. Hence praile Firſt is to God, 2. To Chriſt, from their works.

4 *Who ſhall not feare thee, O Lord, and glorifie thy name? becauſe thou alone art holy: becauſe all the nations ſhall come, and ſhall worſhip before thee: becauſe thy iuſtifications be made manifeſt*

Firſt all feare. 2. All glorifie the Lord according to their knowledge. 1. Becauſe the Lord is onely holy. 2. Becauſe all nations worſhip the Lord Chriſt. 3. Becauſe iuſtifications from the L. Chriſt is made manifeſt. Apoc 19. 8

5 *And after theſe things, I ſaw, and behold there was opened the Temple of the Tabernacle in heaven.* Apoc. 11. 19.

As under Conſtantine the great: ſo from A D. 1577., the eleventh of November, when the comet appeared running from the Arrow pile of Sagitarius, towards the head of Andromeda, ſhal the trueſt religion conquer. There is opened. 1 the dore of the Temple. 2. The vale of the holy of Holies, where was the Ark of the Teſtimony. The conquering

trueth of Religion appeareth unto all. Apo. 15.6, and 21.3. And God dwelleth with man by true Religion.

6 *And there came foorth seven Angels, having seven plagues out of the Temple, clothed with pure and shining linnen, and girded about the breasts with girdles of gold.*

From the place of the ministers come seven sorts sent from God, who professe the trueth, and be prepared to punish the superstitious. Ex.48.40., Coats and girdles of the Priests these seeme to be.

7 *And one of the foure living creatures gave to the seven Angels, seven phials of gold, full of the wrath of God, who liveth for ever and ever.*

The Angell over the ten kingdomes of the Eagle, seemeth to give to reformers for the yeeres to come, seven severall destroying plagues. Phialæ Apo 5.8, Sacerdotum 24 pœnæ suffituum quæ sunt preces sanctorum, and 17.1. and 21.9. Incensepipes. Ex 25.29. 1 Reg. 7.50. Lev. 19.12 and 10.1. Num. 25.13 Parel. 26.19. Ezek. 8.11.

8 *And the Temple was filled with smoak from the glory of God, and from his power, and none could enter into the Temple, until the seven plagues of the seven Angels were finished. Lev. 9.23.*

The glory of the Lord appeared. 1 Reg. 8.10.11. The Priests could not stand to minister because of the cloud. Religion is not to be put into a right forme, untill the wicked hinderers thereof be taken away by plagues.

Rev. Chap. 16.

Verse 1. *And I heard a great voice from the Temple, saying to the seaven Angels, Goe ye below and poure forth the viols of the wrath of God upon the earth.*

FRom the holy people is a Command, speaking to Refor-

Reformers in the ſeven tennes of yeeres, that they ſhould deſcend to plague offenders.

2 *And the firſt went away, and powred foorth his phiall upon the earth, and there was an Vlcer bad and naught, made upon men that have the mark of the beaſt, and worſhip his image.*

Earth here ſeemeth to be oppoſed to the Sea. verſe 3. An Vlcer proceedeth from the bad humors of the body, being gathered together into one place, and looſing that which before was ioyned togerher. Luc. 16 20. 21. Apo. 19. 11. Ex. 9. 9. 10. 11. It is upon thoſe that have any marke of the beaſt, by any action, profeſſion or name, by being in the number of thoſe who be in ſuperſtitious actions; yea, by being in the nnmber of thoſe who will be ſuperſtitious, and by worſhipping the beaſt and his image. Hence unreconcileable diſcords, factions, hatreds, and breaches of peace do ariſe. A D. 1577. Nov. 11. To England and Rome appeared a Comet, and in other places it was ſeene. Nov 14. This comet beginneth with theſe ſeven vials. Matthias againſt the mind of his Spaniſh kinred, came into the Low-countries. Iohn of Auſtria dieth with ſuſpition of poiſon. The States of the Low-countries make a perpetuall peace with England againſt Spaine. The malecontents ariſe in the Low-countries, 1580. Was an earthquake. The Duke of Brabant turned traitor. The Prince of Orange was ſlaine by treaſon. traitors abound in England.

3 *And a ſecond Angell powred forth his phiall into the ſea, and it was made blood, as of the dead, and every living ſoule died in the ſea.*

From 1587 the ſea became hurtfull to the ſuperſtitious. The Engliſh overthrew the Spaniſh navy, they invade Spaine, they take the Spaniſh ſhips. The Turks invade Italie, and Sicilia, The Hollanders invade the Indies.

4 *And the fourth Angel powred forth his vial upon the rivers, and upon the fountaines of waters, and there was made blood.*

5 *And I heard an Angel of waters, ſaying, Iuſt*

art

art thou O Lord, who art, and who wast, and who art holy becauſe thou haſt iudged theſe things.

The third Angel from 1587 beginneth to plague the rivers and the fountaines of the ſuperſtitious Spaniard in the Low-countries And theſe waters be places to receive their blood. Alſo publique thankes by Magiſtrates, and the Elderſhips are given in the Congregations to God, for alwaies ſhewing Iuſtice to defend holineſſe, and for ſhewing vengeance upon perſecutors.

6 *Becauſe they have powred foorth the blood of the holy Ones, and the Prophets, and thou haſt given unto them blood to drinke, for they are worthy.*

The cauſe of the praiſes is the killing of thoſe, who killed the Reformed, and their Elderſhips, for perſecuters merit to be killed.

7 *And I heard another from the Altar ſaying, Yea, O Lord God Almighty, true and iuſt be thy iudgements.*

From the hotter countries, even of the Indies, is alſo acknowledged hence forward the Almighty power of God to plague the ſuperſtitious: becauſe theſe Iudgements be true and juſt. In 1597. The Low countries take in nine townes, five Caſtles, 3 Counties, and five lordſhips, and hence appeare Conquerors. 1600 of the Lord, the overcome in the battell of Newport King Charles is borne. The Dolphin of France is borne. A D. 1603. Iames is King of England. A D. 1604, Octobris 10. This Trigon beginneth to be moſt terrible againſt the ſuperſtitious. The Landgrave and Hungarie do reforme. The Hollanders take in places in the East Indies.

8 *And the fourth Angel powred forth his phiall upon the Sun, and it was given to it to ſcorch men with fire.*

Kingly and imperiall powers be plagued for extraordinarie tyranny over the bodies and ſoules of men.

9 *And men were ſcorched with a great ſcorching, and they blaſphemed the name of God, who hath*

hath power over theſe plagues: and they repented not to giue glory unto him.

Potentates vexed with great Tyranny, and falling to ſuperſtitions, blaſpheme God, who had power to remoove the plagues, and they repent not by comming to the profeſſion of the reformed Religion. From A D 1607. The reformed Low-countries conſtraine Spaine to ſeeke peace. Auſtria obtaineth free Religion, Preaching beginneth at Prague, 1613 is the marriage of the Queene of of Bohemia, Lubek, Magdenburgh and rBunſwich, and the Hanſtownes, make league with the Low-countries, A D.1616 The Parliament at London is broken up in a diſordered manner, and Fluſhing is reſtored ro the States.

10 *And the fift Angel powred forth his viall upon the Throne of the Beaſt, and his kingdome was made darke, and they gnawed their tongues for paine.*

The throne of the beaſt is Prague, whence afflictions began to Germany, which warre is ſo terrible and grievous, that ſooner they might gnaw their tongues, then get bread to eat.

11 *And they blaſphemed the God of heaven, for their paines, and for their Vlcers, and they repented not for their works.*

Germans blaſpheme God in retaining their ſuperſtitions Prelates and Biſhops. yea their paines and civill warres be to maintaine them, and ſo be amongſt the cauſes of blaſphemie, and hinder the propagation of reformed religion, From A D. 1617 the Germaine warre beginneth at Prague, One blaſing ſtar of three was commonly ſeene A D 1618 King Frederick and Queene Elizabeth be crowned at Prague, A D.1619 vvhich is loſt. 1620. England, Denmark, and others make a league A D. 1624. The Parliament of England is broken up, whence enſue exactions and diſcontents

12 *And the ſixt Angell powred forth his phiall upon that river, that great one, that river Euphrates, and the water thereof dryed up: that there*

there might be prepared the way of the Kings from the riſing of the Sunne.

Euphrates ſeemeth to be Danubius, that is ſaid to bee dryed up, becauſe the Imperiall forces comming from Auſtria, and the Eaſt at the firſt do moſt mightily conquer, as the Eaſterlings conquered under the ſixt trumpet.

13 *And I ſaw from the mouth of the Dragon, and from the mouth of the beaſt, and from the mouth of the falſe Prophets, three uncleane ſpirits, like unto Frogs.*

From the counſell chamber of the Pope, and of the Emperor, or Auſtrian family, and from the Convocation houſes of the Prelates and Biſhops be three diveliſh ſorts of ſpirits, as Ieſuits, the popiſh clergy who be not Ieſuited, and the Biſhops of Proteſtants. All theſe put upon them Barrachides, Coapes like the backs of Frogs, they be like toads, moſt for the bellie, and leaſt for learning, honeſtie, and religion, who in youth were eſteemed great in head, and poore in bellie, like tadpoles, their tongue goeth apace, multum loquentiæ, parum ſapientiæ, but at length they ruinate for want of religion and wiſedome. both themſelves, and thoſe who depend upon them for the people like waters. Firſt did breed them. and ſecondly ſweepes them avvay like a flood. Apoc. 17. 15.

24 *For they be ſpirits of divels, making ſignes, which goe foorth over the kings of the earth, and all the governed world, to gather them to the warre of that day, that great day of God the Almighty*

Theſe be, Firſt, vvho call themſelves ſpirituall men. 2. They be mad in diveliſh attempts. 3 They be in every Court, 4 they can gather Kings to vvar. 5 they begin vvarres that be pernitions to kings and to themſelves. thus be the Biſhops & their Clergie, Micha. 4. 1 Nah. 2. 3. the day here is of the deſtroving Trigons againſt Nineveh, Iſraelites, the Iewves and the unreformed.

15 *Behold I come as thiefe. Bleſſed is he that watch-*

watcheth, and keepeth his garments, that he walk not naked, and they ſee his ſhame.

A ſudden deſtruction ſhall come, and vvhen it is leaſt looked for, upon the devilliſh proud Prieſts, yea when they attempt to perſecute, & therefore the perſecuted are bleſſed. Firſt vvho watch. 2. That keep their chriſtian attire. Apoc. 3.4. that biſhops would take from them, and giue popiſh aparrell unto them, that is unable to cover their nakedneſſe and ſhame.

16 *And they gathered them unto a place called in Hebrew, Armageddon.*

Biſhops gather kings to war that ruinateth both the kings and the Prelates, Jud. 5.19. Deborah ruinateth Siſera at Megiddo, Pſal. 83 9. The curſe of Mageddon is againſt perſecuters, or rather the curſe of the Mageddons. Firſt under Deborah. 2 Under Pharaoh. 2 Chron. 35.22. Dan 7.12. from A D. 1627. Theſe women have appeared againſt the Spaniſh and popiſh perſecuting faction, Namely the Queene of Bohemia. the Queene of Sweden, the Landgraveneſſe of Heſſen, the Dutcheſſe of Savoy, the Women of Edinburgh in Scotland. Potentates that died were the king of Sweden. the Landgrave of Heſſen, the Prince Brandenburgh, the Emperor, Banier, the Duke of Savoy. If kings who have oppoſed perſecution be taken away, then much more ſhall kings periſh that be perſecutors. If Ioſiahs die, then much more Pharaohs, and wicked Kings, who were deſtroyed by Nebucha-donazar.

17 *And the ſeventh Angel powred forth his viall in to the ayre, and there came forth a great voice from the Temple of heaven, from the Throne, ſaying, It is done.*

The ſeventh argueth finall deſtruction to be in all places of the ſeven kingdomes of the Weſt, that were A D. 395. and in the ten kingdomes of the Pope A D, 1456. yea, in the Eaſt and Weſt Indies, eſpecially under Spaine. Theſe overcomming proclamations, firſt from the places, and people of the reformed religion, And ſecondly from higheſt authority of the reformed do ſay, that tyranny of the former governm nt is paſſed away, and that all things be new for the good of the holy people. Apoc. 21.5.6 and 11 15. As Panionia, & Communia Concilia, and the renewed Trigons

Trigons of the Creation, and of the flood.

18 *And there were voices, and thunders, and lightnings, & there was a great earthquake ſuch an one as was not from th ence that men were upon the earth, ſo great an earthquake, ſo mighty.*

Firſt, here be Embaſſages, proclamations, books made, and a talkative warre. 2. Reall prepartions for warre. 3. Suddaine ſtroakes of warre for the good of the trueſt religion. 4 Alterations, firſt great, 2 never the like amongſt nations that ſtill continued to be peopled, thirdly never ſo great changes, four hly, ſo mighty.

19 *And the city, the great one was in three parts, and the cities of the nations fell, and Baby-the great was remembred before God, to give to her the pot of the wine, of the fury of his anger.*

Firſt, the papacy. popiſh and ſuperſtitious regions be in three parts, 2 The provinciall bishopricks fall. Thirdly Papacy is finally plagued with the fury of divine vengeance, compared to the wine of her traditions.

20 *And every Iland did fly away, and the mountaines were not found.*

Iſa. 2. 14 15. 16. 17. 11. 12 13. As Vzziah loſt ſuddenly his power by ſea and land, for innovating in true religion. 2. Chron. 26. 6. 7. ſo Kings do that maintaine any thing in religion beſides ſcriptures. Dan. 7. 9 and 2. Apoc. 19.

21 *And a great haile as of talents deſcended from heaven upon men, and men blaſphemed God for the plague of the haile, becauſe the plague thereof was exceeding great.* Ioſ. 10. 11.

Haile fel upon five kings. Apoc. 8. 7 Vnder Philoſophus the Emperor, the Germans, & 11. 19 under Conſtantinus Magnus the Brittaine and Northern armies vexed the Romans, even ſo the reformed armies of the north, plague the Romaniſts, the popiſh, and ſuperſtitious factions. Firſt, theſe armies be exceſsively great. 2 They be upon blaſphemers. 3 their plague is exceeding great. From 1637. firſt a generall plague is, as the ayre. 2 A great voice in the temple, For religion beganne the commotion in Scotland by a woman. In England they began to ring on the Coro-

nation

nation day of Queene Elizabeth. 3 Heaven shevveth both theſe Commotions to end with the reformation of religion. 4 From the throne it was, when the Nobility made a Covenant, and when the Parliament was firſt gathered. 5 Tyranny vanisheth to which a new government ſucceedeth, verſ 16. 6 Voices be Embaſſages, letters, printed books, and conferences, and Commotions of the diſcontented. 7 Thunders be preparations of war, 8, Lightnings be the conqueſt over the Biſhops, and ſuperſtitious. 9 Earthquakes be alterations, and enemies to ſuperſtition, which are to be moſt exceeding great, and more for the good of true religion then ever, 10 Three factions be in popery, of the Pope, of France, and of the Auſtrian family, three in Spaine, the Cataloners, the Portugall, and Caſtillian, three in France, the Proteſtants, the Regals, and the malecontents. Three in Germany, the Haile, the Imperials, and newters. 11 The provinciall Biſhops fall, 12 The Pope is hated, and abandoned, deprived of meanes, ſpoiled and conſumed, verſ 20, Regall power that is about to innovate in religion flyeth away. 13 Northerne armies of the reformed encreaſe moſt mightily to deſtroy the ſuperſtitions. Next followeth the ruine of the Pope, then of the ſuperſtitious. Apoc. 19. And after a moſt bleſſed people for a thouſand yeeres with proſperity, and untill the end of the world conqueſt by the holy, but vvith adverſity,

πάντοτε δοξὰ θιῷ

FINIS.